

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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No. 4.

EDITORIAL NOTES.

THIS IS THE LAST VISIT THE CONVERTED CATHOLIC will pay to hundreds of readers—unless they renew their subscriptions. We are very sorry to part with them but we cannot help it. We have borne the heat and the burden of the day in editing and publishing a magazine that we are sure they all like, and that has done great good, to judge by the encomiums passed upon it. But words of praise do not pay the printer, pressman, or paper dealer. They all need money to support their families. So do our readers, and we doubt not many of them have none to spare for a monthly visit from us. But in courtesy and kindness they ought to tell us so, and we would ask those friends more favored with fortune to help us to enlarge our "Free List." But we know the great majority of our tardy subscribers could easily pay if they gave the matter their attention. Well, this is our last notice to them. We are sorry to say goodbye, but unless you renew, O former subscriber and friend, it must be done. Goodby! Goodby!—or shall we greet you again next month? Renew! renew!

FRIENDS IN PHILADELPHIA AND HARRISBURGH, Pa., and Cleveland, Ohio, have invited us to visit those cities in May or June and preach and lecture for a week or ten days in each place. We shall be glad to do so if arrangements can be made to give our cause a hearing. By arrangements we mean that the use of churches or halls will be tendered to us. Our work is simply to reach Catholics with the Gospel and to interest all Christians in their conversion. We should like to speak in the churches because our work is solely spiritual. We have no political club with which to hit Roman Catholic heads, nor have we any "tale of horror" to relate about priests, monks, nuns, etc. We believe the Roman Catholics in the United States to be "strangers and foreigners," not so much by race or nationality, as by their religious belief, which is a "wall of partition" between them and the American people. Will they become part and parcel of the American people, or will the sons of the Pilgrim Fathers be absorbed in them? The work we are doing is in the line of converting the Cath-

olics to the Christianity of the Bible, the evangelical religion of the majority of Americans, and thus making them good Christians and good citizens. Only Christians will aid in such a work. Politicians and worldlings will flatter the Catholics and fawn upon them, because religious truths are not their principles; but we believe Christians who are zealous for the salvation of souls will reach out a helping hand to those who are struggling, like Father McGlynn and his people, to come into the light and liberty of the children of God.

REV. DR. FULTON HAS TAKEN AN important step in resigning from his church in Brooklyn to engage in work for the enlightenment of Catholics and Protestants. We understand it is his intention to go as far as California. We predict for him great success if he will steer clear of sectarianism in his preaching, as we have done. We hope ministers of all denominations will now bestir themselves in the cause of evangelizing the Roman Catholics. Better late than never.

THE REV. DR. HALL, PASTOR OF THE Fifth Avenue Presbyterian Church, in the course of his sermon, Sunday morning, March 13, said: "The three persons of the Godhead were conspired against, particularly by the Popes, who in professing to give absolution for sins, usurped the prerogatives of the Deity. If I were speaking to Roman Catholics," he continued with emphasis, "I would say exactly what I am saying now. In the city of New York it is stated that half of the population are under Roman Catholic influence; and it is significant that 80 per cent. of the crimes committed in the city are done by these same people."

DR. J. J. VON DOLLINGER, THE VENERABLE Old Catholic of Germany, and Dr. Reusch are editing the autobiography of Cardinal Bellarmine, which reaches to 1613. This autobiography written in Latin, though of extreme interest, is almost unknown, owing to the persistent way in which it has been suppressed by the Jesuits. It will be accompanied by a German translation, introduction and appendices, together with a full account of the proceedings relating to the proposed canonization of Bellarmine.

THE PITTSBURGH *Christian Advocate* says: Father Taylor's Bethel in Boston has been sold to the Roman Catholics. Could there not be found in all the New England Israel one man to keep the old ark moving?

Rome is moving on all New England and the sons of the Pilgrim Fathers will be compelled to move on.

The Mayor of Boston is Hugh O'Brien, the chairman of the Board of Aldermen is named Donovan; the President of the Common Council is named Barry, and the City Clerk is named O'Neil—all Irish Catholics.

It is the aim and hope of the Roman Catholics to be masters not only of New England, but of all the United States.

THE CONVERTED CATHOLIC CONTINUES to come to us with regularity, and is always filled with interesting matter, though from the similarity of its position to ours, there is necessarily much that is controversial in its pages. The work which its editor, Rev. James A. O'Connor, has in hand, is a most important one, and one which calls for the sympathy of every Christian.—*Philadelphia Episcopal Recorder*.

REFORMED CATHOLIC WORK.

During March Father O'Connor preached every Sunday in Masonic Temple. The audiences were larger than during the same month in any previous year. Father Sherman, the young Brooklyn priest who got married last year, was present on two occasions and by request of Father O'Connor gave an account of his excommunication by Bishop Loughlin. Though he was married in June and had withdrawn from the Roman Church, no official notice was taken of his acts by Bishop Loughlin until he united with a Protestant Church. The Roman Church could forgive and forget his marriage if he would leave his wife, and the vicar-general of Philadelphia made him a proposition to that effect. But when he became a Protestant and raised his voice against the doctrines of Rome the Bishop sent him the following letter :

250 JAY STREET, BROOKLYN. }
January 3, 1887. }

W. J. SHERMAN,

SIR :—You are hereby notified that the Faculties you exercised in the Diocese are withdrawn and you are (*ipso facto*) excommunicated. Hoping you will repent and do penance for scandal occasioned by you.

Yours,

JOHN LOUGHLIN,

Bishop of Brooklyn.

Father O'Connor has the original of the above letter in his possession, as handed to him by Father Sherman. He commented on it during the services of March 6 and 13, and called the attention of the Catholics present to the fact that Father Sherman was not excommunicated for getting married, but for

becoming a Protestant. He could have a dozen wives for all the Church of Rome cared if he could manage to keep them from the public eye. But when he openly became a member of Dr. Fulton's Church and there learned the true way of salvation, curses loud and deep were heaped upon him. Priests may be as immoral as they please, and provided no scandal be given, they may be honored by the Church authorities. But to doubt one article of Romish faith, even the infallibility of the Pope (of whom an Irishman in the audience said that he had no doubt but the old fool was infallible), was a most heinous sin.

At every service the interest created was so great that many continued earnestly to discuss the general subject of the conversion of Romanists, the Catholics themselves freely entering into the subject and protesting that they were not beyond all hope. There have not been absent also disturbing elements that seek to defeat the objects of the meetings. On more than one occasion Jesuit emissaries (to judge by their appearance) have stood at the doors of the hall, asking the people as they entered, "What church do you belong to, —St. Michael's or St. Patrick's?" etc. Father O'Connor told his congregation not to pay any attention to disturbers, but if they persisted to notify him, and he would deal summarily with them. Some friends have been terrorized into staying away from the meetings, but in a work like this there must be pluck and endurance to overcome opposition. If the work were not of God it could not have accomplished so much, for souls have confessed Christ at almost every service who had hitherto served man rather than God. The preaching

has been of the positive kind, wholly scriptural, leading the people to know Christ as a personal Saviour. As Father O'Connor has often said at these services, when the repentant sinner and the seeking Saviour meet and embrace, that is salvation. Catholics find this to be new to them, but they also find it to be true.

Sunday, March 13, the sermon was on St. Patrick, showing that he was not a Roman Catholic any more than was the Virgin Mary, but that he was a Christian like Mary and the disciples and apostles.

Sunday, March 20. Rev. Justin D. Fulton, D.D., pastor of the Centennial Baptist Church, Brooklyn, preached, and Father O'Connor, who conducted the service, surprised the congregation by announcing that Dr. Fulton had resigned his church in Brooklyn and had resolved to work on his own account for the conversion of Roman Catholics.

The beauty of the sermon was somewhat marred by the over-zealous denominationalism of the preacher. It seemed to be out of place in an audience composed of Roman Catholics and Protestants of all denominations. Some of the preacher's strong, vigorous statements called forth expressions of dissent, and it was predicted of Dr. Fulton's mission, that it would be a failure if he did not leave denominational preaching in the church he had resigned. Father O'Connor said at the close of the meeting that a mission to the Roman Catholics to be successful must be evangelical, not denominational, and it was on this line he had been working for the last eight years, and, with the blessing of God, he would continue on the same line all the days of his life.

"There are more than one hundred converted Catholics, many of them priests," said he in conclusion, "who are now preaching in the various denominations, and who would enter upon this work on an evangelical basis, if the way were open to them. As denominational pastors they cannot do the work—congregations will not allow it."

Parochial Schools.

No one objects to the enterprise of the Church of Rome in building parochial schools according to its good pleasure. This is a free country. But do the Catholic people want such schools? From a long experience among them we unhesitatingly say they do not. They are first cajoled into building them, and then coerced into sending their children to them. They know by their own experience that the education given there is in every way inferior to that of the public schools. But they are coerced by the priests, and as the latter hold the key to their salvation they must obey.

When the writer was a priest in Chicago, nearly ten years ago, attendance on the parochial schools was not made compulsory. But times have changed since then, as we learn by the following item which has been going the rounds of the Roman Catholic press for the last month:

Father Agnew, a prominent priest here, confirms the report that no child will be permitted to take its first communion, except on the basis of attending the parochial schools from this time on. Children must be well prepared for the event, and the only way to insure such preparation is to insist upon attendance at the parochial schools.

CONVERTS FROM ROME.

The exodus of priests from the Roman Catholic Church in England is not as great as it is in America. Still the good work goes on over there and the example of those who have recently led the way will be followed by many others. Among the latest "Converts from Rome" in the priestly ranks is the Rev. Father Charles Turner, professor of dogmatic theology in the diocesan seminary, Nottingham, who has been received into the Church of England.

The venerable Father Chiniquy has received into his home in Illinois an old Canadian priest, Father Leclerc, who has expressed a desire to learn the way of salvation. Why cannot priests learn the way of the Lord while they are still in the Roman communion? Because the Lord will not make a covenant with them while they are offering idolatrous sacrifices, as in the mass, and making his word of no effect by preaching the commandments and traditions of popes and bishops. They must come out of that system where they are usurping the prerogatives of God himself in absolving from sins, and where they lift up "the Church," with its Virgin Mary and "saints," in the place of Christ; denying the Lord that bought them, when they do not give him his rightful place.

What, then, are there no Christians among the priests of Rome? Each one must answer that question in the light of experience. For our part we look back to many happy days passed in the society of priests who exhibited all the characteristics of Christians. But what made them Christians? Certainly not the Popish practices they followed as priests. These practices

they forever renounce when they come out of Rome. At our preaching services in Masonic Temple, the first thing we require of priests is to renounce Romanism with all its works and pomps. When a priest will not do this his good faith may well be questioned. Our action in this respect has been justified by experience. To renounce and denounce sin is required of one who professes to become a Christian. To renounce and denounce the doctrine and practices of Rome that are contrary to the Scriptures should be required of every priest as evidence of his conversion.

The New York *Independent* noticing the reception of three Roman Catholics among the members at the last communion service of a Protestant church says:

This is only an illustration of the constant, almost unobserved current by which those brought up under other conditions are assimilated into our religious life. We believe that the drift from the Catholic to the Protestant Church here, and the world over, is greater than in the opposite direction. Catholics often lament that they lose great numbers of their people, and the enormous growth of the Catholic Church is chiefly through immigration.

This "unobserved current" has been flowing for some time, but recently at a greatly accelerated pace, and the "drift" will soon become a great moving mass. The Pope's agents here are fully aware of this, and their last remaining hope of stemming the "current" is anchored to the parochial schools. The last Baltimore Council of the Roman Catholic Bishops has made it compulsory on every priest in the United States to establish a Rom-

ish school near his church, or else leave the Church. Well, let them leave like Father McGlynn, and they and their people shall be the better for it.

When the Editor of THE CONVERTED CATHOLIC left the Church of Rome nearly ten years ago, his friends thought the end of the world had come for him. Not a bit of it. He has been a very active worker in all the affairs of life ever since, doing more good than he could have accomplished as a lazy, self-indulgent, superstitious priest. Let the brethren who are still leading that kind of life—priests and monks—come out and be separate from that unholy and unnatural mode of existence, and they shall find that this is a good world in which to work and strive for God and humanity. The "current" is against them, and it is guided by Divine wisdom. Better go with it and be on the right side, for that will soon be the popular side. The Lord is always with those who desire to come to him.

"Converts from Rome" are relatively as numerous in England as with us. Forty years ago the "Tractarian Movement," headed by Dr. Newman, led many Anglican clergymen and "society" people into the bosom of Rome, but after nestling there awhile a great number of them discovered that they had been deceived, and returned to the religion of the Bible. They found the bosom of "Mother Church" as they loved to call the Roman system, filled with corruption and incapable of giving healthy spiritual food.

Their example is being followed by Roman Catholics in all parts of England. The Roman Catholic Bishop of Newport, Dr. Headley, said in a recent pastoral:

The Catholic Church in England has lived, and she lives. But there is still much to do—our comparatively few conversions are more than balanced by the daily and hourly loss of our boys and girls: the solid English millions are as much untouched by the spirit of Roman faith as ever they have been at any period of history, and numbers of our own people are terribly indifferent to mass and sacraments.

Father Davis, whose sermon is reported in the *Liverpool Catholic Times* of Jan. 22, 1887, is still more desponding:

They heard much, nowadays, of "the conversion of England." They had not much time for that. They could hardly believe in the conversion of England, because, while on the one hand they saw a comparative few coming into the Church of God, [the Church of the Pope, you mean,] on the other hand, they saw a dark stream issuing from it, a multitude of Catholic children going out from the Catholic Church in the vast cities, like blood flowing from the wounded side of the Church.

Before hope of converting England could be consummated, they must staunch that gaping wound by which so many souls were annually lost to their Church and to religion.

"The gaping wound" in your old Church was made by the Popes, bishops and priests who have usurped the place of Christ in the salvation of souls, and it never can be "staunch" while the people are held in the bondage that keeps them spiritual slaves of men, and ignorant of their privileges as free children of God through Jesus Christ their Saviour. Roman Catholics in England, as in the United States, are learning their rights and privileges, chief of which is to worship God in spirit and in truth; and that is why they are leaving your Church.

LUCERNE, MINN., Feb. 6, 1887.

REV. JAMES A. O'CONNOR,

Dear Brother in Christ:

I intended to discontinue *THE CONVERTED CATHOLIC* as being a luxury beyond my means, but I cannot do so now, when you are about to resume your letters to Cardinal Gibbons. I see that the "Letters to Cardinal McCloskey" are exhausted. I am sorry, because I was desirous to have a copy. I had two which I gave away.

I pray the Allwise and Merciful Father to prosper your efforts to lead your countrymen and women out of the land of Egypt and the land of bondage. What a task it is! None can realize it but those who have been brought by the power of the Most High, out of the horrible pit and the miry clay, and have had their feet placed on the Rock, Christ Jesus, who loved us and gave himself for us.

It gladdens my heart as I read the letters which you publish from those who are rejoicing in the "liberty wherewith God has made them free."

I would like to give you something of my experience, my struggles, my doubts and fears, my utter terror at the consequences of daring to do such a dreadful thing as to renounce the faith of my fathers, to be pointed out as a heretic, to cut loose with one blow from the tree of kindred and country, so sacred and so dear to us Irish people.

In my hours of misery and despair I often feared that God did not intend to save me. At such times I would go to confession. Alas, it was my only hope and refuge in my time of trouble. How truthful I was, how devoted, how anxious to serve him who has said "Ye shall have no other God before me." The priest gave me absolution and

imposed penances which I faithfully fulfilled. Still when all this was done, my burden of sin was as heavy as ever. My first gleam of light came from reading the New Testament. I saw how readily the blessed Redeemer granted the request of those who came to him for help. I ventured to address him just as did the blind beggar by the way-side, and in the same words. You know how hard it is for a Romanist to find salvation without the help of the priest, and it took me *twenty years* to grope my way out of darkness into light. Oh, what an unspeakable blessing your beacon-light *THE CONVERTED CATHOLIC*, would have been during those dreadful years when I asked myself "Who would roll away the stone." It is now seven years since it was rolled away for me by the same power that removed the stone for the faithful women who first asked the question.

I am very much interested in your labor of love, and pray that the Lord of the harvest might send you great success and give you many souls for your reward.

I see the papers are giving a great deal of attention to the case of Father McGlynn. I hope our God, in whom we trust, will guide him by the power of his holy Spirit into the only true way. He has led me into that way, also my husband and our five children, and we are all members of the Baptist Church.

I am trying to get you some subscribers, but money is very scarce here. I lend my own copy to every one who will read it, and in that way am sowing the good seed. Let us hope it may bring forth fruit to the glory of God and the salvation of many souls.

Yours for God and heaven,

Mrs. M. O'K.

VALPARAISO, Jan. 1, 1887.

REV. JAMES A. O'CONNOR :

Dear Sir and Brother :

A friend here has kindly lent me some copies of your admirable magazine *THE CONVERTED CATHOLIC*, the reading of which is greatly encouraging to me. As my experience as a converted Roman Catholic may be of some use to those who are still in the chains and darkness of Romanism and may encourage those who are already converted to press onward in the good work of salvation, I send you the following :

I was brought up a Roman Catholic and taught to believe in all the doctrines of the Church, and to doubt everything that was Protestant, or what they called contrary to the Holy Roman Catholic Church, and that all who were outside of it were lost—for them there was no salvation. But thanks be unto God, I have proved that to be false and I know that there is salvation for all who come to Christ and take him as their Saviour. At one time I was ignorant of the Bible and God's plan of salvation, and instead of being taught to look to Christ the Saviour of sinners I was taught to look to the priest and to the Church, but I found that neither priest nor Church had any power to keep me from evil habits. I needed something better.

Christian friends often handed me tracts which I read, and I believe were the means of bringing to me the first ray of light in the darkness, as I often found myself saying, "My God what will become of me if I continue to live in this way."

Had some person then told me of Jesus the Mighty to save, it would have brought peace to my soul. Time went on, and six years ago I fell sick with fever

in Callao, and I resolved then that if God spared me I would live a different and better life. Had I died then, God knows what would have become of me, for I would have died without hope and without Christ ; but blessed be God he did spare me and let me live to rejoice evermore in Christ my Saviour.

As I got better, the doctor advised me to leave Peru and go to Chili, and I am thankful to God I did so, as I first intended to go to Boston, U. S.

A few days after arriving here (Valparaiso) I heard of a place where the Gospel was preached. I thought it was just what I wanted ; somewhere to go to hear them speak of Christ. I knew it was no use going to a Roman Church, as I had lost all faith in its teachings and confessions, and I could not find what I needed there. For several nights I attended the meetings and rejoiced to learn that such a sinner as I could be saved through the blood of Christ ; and when one of the brethren present knelt by my side and asked me to come to Jesus and take him as my Saviour, for his blood washes all our sins away—only believe and trust in him, it seemed as if a new light shone into my soul, and in the fullness of my heart I said, Yes, I do believe that the blood of Jesus Christ cleanses me from all sin. I received him as my Saviour, and from that night I became a new man in Christ, born again, and kept by the power of God through faith unto salvation. Thanks be unto him for his great mercy and loving kindness in bringing me from darkness into light.

My dear brother, mine has been a two-fold salvation, saved from the darkness and superstition of Romanism, and from the chains of sin and Satan, through the great mercy of our God who holds

out to all who are willing to receive it the free gift of salvation through his Son Jesus Christ.

The brother that spoke to me and was the means, through the mercy of God, of my conversion, did not know that I was a Roman Catholic until I went to be baptized afterwards. Soon after I became a member of the Union Church of this city, of which the Rev. Dr. David Trumbull is pastor. It is now five years since I was converted and they have indeed been the happiest years of my life.

Convinced of the errors of Rome, I am thankful to God that he has brought me to know the truth and the truth has made me free indeed, and I am sure it would make many others if they would only come and hear it for themselves.

In conclusion, dear Father O'Connor, it is my intention to become a subscriber to your very interesting magazine that I may hear from time to time of the noble work you have undertaken. Praying that God will abundantly bless and prosper you in such a good cause, I beg to remain

Your brother in Christ,

ANDREW MURPHY.

Roman Catholic Statistics.

In the Catholic Church of the United States, there are now one cardinal, 12 archbishops, 61 bishops, 7,658 priests, 1,530 ecclesiastical students, 6,910 churches, 3,281 chapels, 36 theological seminaries, 88 colleges, 593 academies, 485 charitable institutions, 2,697 parochial schools, and 531,725 pupils in attendance at these schools. In the diocese of Boston there are 400,000 Catholics. And it is claimed that out of

every eleven children born in Boston seven are Catholics. The archdiocese of New York has 600,000 Catholics, while the Catholic population of Brooklyn is about 250,000. Most of the other dioceses show a similar relative strength; and yet Sadlier's Catholic Directory, from which the figures are taken, says that the Catholic Church in this country is only in her infancy.

The English Catholic Directory states that there are now 5,820,000 Catholics in Great Britain and Ireland. The Catholic population of Scotland alone is 350,000, there being now 220,000 Catholics in the archdiocese of Glasgow. The Catholic population of England is over 1,500,000. The Catholic population of the British Empire is more than 10,000,000.

Any one who gets up a club of ten subscribers to THE CONVERTED CATHOLIC will be sent a copy of Father Chiniquy's "Fifty Years in the Church of Rome." Address this office.

The position of Dr. McGlynn in New York City, is worthy of consideration by all lovers of the Republic. He has been suspended from the exercise of all priestly functions, but has not yet consented to accept the summons to appear before the Curia in Rome. In this last we think he is very wise, other recalcitrant priests having found it easier to get to Rome than to get away from it.

It is well understood by those best informed, that Dr. McGlynn's offence consists in refusing to establish parochial in opposition to the public schools, and his condemnation is in reality a stroke at the whole system of education, upon which, humanly speaking, the hope of the country depends.—*Phila. Episcopal Recorder.*

Supporting Father McGlynn.

Father McGlynn's parishioners continue to hold weekly meetings in a large hall near St. Stephen's Church. We have not space to print the speeches delivered there for the last month. They have been of the same tenor as those already reported in *THE CONVERTED CATHOLIC*. All the speakers emphasized the fact that Father McGlynn was deprived of his parish and suspended on account of his refusal to establish parochial schools. The sentiment of the people generally is that he would be restored to his parish and the suspension removed if he would consent to the erection of parochial schools. But he has intimated that he would never do this, and the people are as much in favor of public schools as he is.

Early in March Dr. Henry Carey, the chairman of the parishioners meeting, received a telegram from Rome in answer to his congratulating the Pope on the occasion of his birthday. The despatch from Rome was in Latin, of which the following is a translation :

Your telegram was most acceptable to the Sovereign Pontiff, who, returning thanks, imparts most lovingly his apostolic benediction to the Reverend McGlynn, to you, and to the faithful of the parish.

M. MOCENDI.

The parishioners, who desire to remain Roman Catholics if they possibly can, were greatly pleased with this "blessing" from the Pope, because it seemed to show that their rebellion would be condoned.

The Catholics of other cities are upholding the people of St. Stephen's parish in their rebellion against Rome. The following report of a meeting held in Brooklyn, March 9, is condensed

from the Brooklyn *Eagle* of March 10, 1887 :

Bartholdi Hall, on Greenpoint Avenue, was crowded last night with the sympathizers of the Rev. Dr. Edward McGlynn, the late pastor of St. Stephen's Church, New York. The speakers were very bitter in their denunciation of Archbishop Corrigan and Monsignor Preston. The stronger their language the greater was the applause that greeted it. It was hinted by some of the speakers that the pastor of the principal local Catholic Church, St. Anthony's, on Manhattan Avenue, was virulently opposed to the meeting. Resolutions were adopted declaring Dr. McGlynn to be a martyr to a just cause ; denouncing the action of Archbishop Corrigan and the Propaganda Fide in suspending him, and expressing sympathy with the deposed pastor, as well as requesting that every effort looking to his restoration be continued.

Mr. George Smith presided. He introduced as the first speaker, Mr. James J. Gahan, editor of the *Catholic Herald*. Mr. Gahan said that if Dr. McGlynn had elected to pursue his existence in a quiet way he would not now be a martyr to a noble cause. Because he had rejected not the flesh pots of Egypt, but those of Tammany Hall, the fiat went forth that the only punishment that the Catholic Church can inflict in such a cause should be meted out to him. But by suspending him they have made suspension honorable.

"No Pope, no Propaganda, no archbishop," said the speaker in closing, "has the right to question my motives in going to the polls and depositing my vote as an American citizen." [Applause.]

Mr. Richard Caffrey who was then introduced, said the warning had been sent out and the threat held over them that the men who were instrumental in getting up these meetings were bad Catholics. If they were bad Catholics it was because they had been listening too long to boodle sermons instead of religious ones. [Great applause.]

Mr. James Archibald followed. The unfrocking of Dr. McGlynn, he said, was the personal spite of Archbishop Corrigan. He was not afraid to say so, even under the threat of excommunication by the pastor of the Greenpoint Catholic Church. [Father O'Hare.] His friend Caffrey complained of having listened to boodle sermons long enough. He was glad to hear him say that he wanted a change. The speaker referred to Monsignor Preston and Archbishop Corrigan in connection with the parochial school system. The names of both were heartily hissed.

Mr. John Bealin was the last speaker. The idea, he said, that the priest was the Lord's anointed and must not be touched by laymen was outlawed long ago. The most cowardly of all men was a coward in the pulpit. It might be well he thought, for those who had issued anathemas against their meeting to look to themselves. He congratulated the people of Greenpoint for being present. If they were not as good as they ought to be, it was the fault of their pastors. Cardinal Simeoni had lied when he said that Dr. McGlynn had been suspended by the Pope. It was robbery to take the money of Catholics to build parochial schools and thus deprive their children of a real education. It was because Dr. McGlynn held this view that he had been suspended.

A Conventional Blessing.

The elation that followed the Pope's blessing did not continue long with the members of St. Stephen's Church. Monsignor Preston, a former Episcopal clergyman of this city, and now pastor of St. Ann's Roman Catholic Church, has been the most active of Archbishop Corrigan's henchmen in persecuting Father McGlynn for his refusal to establish parochial schools. Years ago he headed a petition to Rome to have Father McGlynn removed for this cause, but Cardinal McCloskey was a shrewd man who saw that all America would stand by Father McGlynn in an issue between the public schools, and the parochial schools, and no action was taken on Preston's petition. The true Jesuit, however, if not suppressed, will bide his time, and this Preston did in McGlynn's case. The latter's support of the labor party in opposition to Tammany Hall, at the last municipal election was Preston's opportunity, and our readers know how he availed himself of it.

He could not credit the report that a "blessing" had come from the Pope to a suspended priest like Father McGlynn. But when he saw it printed in the daily papers that are so friendly to "the Church," and that would not say a good word for McGlynn or anyone opposed to the policy of Rome if they could help it, he could not doubt that the despatch was genuine. It was printed in the original Latin, too, and that was an aggravating circumstance. The "blessing" must be offset in some way, or circumvented, or nullified. A lingering hope remained in Preston's breast that the Pope had nothing to do with it, but that it was sent from Rome

by some cardinal or prelate who secretly sympathized with Father McGlynn. But the Pope's name was signed to it, and surely they would not forge his holy name. Something must be done, however, to break the force of the "blessing," and we are told in the *New York Tribune* of March 11. what method Preston adopted:-

The high spirits that have been particularly noticeable among the parishioners of St. Stephen's, since Dr. Carey received the telegrams from the Pope last week blessing Father McGlynn and the congregation, were somewhat chilled yesterday. It was caused by the arrival of another message, not from the Supreme Pontiff, but from his official secretary, Cardinal Simeoni. It was directed to Archbishop Corrigan, but in his absence it was opened by Chancellor Preston. The telegram read (in Latin which we omit, though printed in the *Tribune*):

Behold the true origin of the Pope's blessing to the alumnus McGlynn and to the faithful of the parish which was sought: The Pope, on the anniversary of his creation and coronation received innumerable telegrams.

To all these, according to custom, a response was made, only however in courtesy and politeness.

SIMEONI.

It is understood that this telegram was sent in reply to an inquiry made by the Chancellor regarding the meaning of the Pontifical benediction. The parishioners say that Cardinal Simeoni has always been opposed to Father McGlynn and this was to be expected. They declare, however, that it does not truly represent the sentiment of the Holy See.

And so the "blessing" was genuine, but it was sent only "in courtesy and politeness." The *Tribune* calls it a "conventional blessing." What is a "conventional blessing?" Roman Catholics cannot be blamed for praying to false gods, when the Pope sets them

the example of sending from Rome not real blessings but conventional ones. In plain English, the meaning of Cardinal Simeoni's despatch is:

MY DEAR MONSIGNOR PRESTON: Do not be troubled about the blessing the Holy Father sent to Father McGlynn. It is not a real blessing but a make-believe. You see I use the word 'courtesy' (*urbanitate*) and 'politeness' (*complimento*). When his holiness sends you and Archbishop Corrigan a blessing it comes from the heart every time (*ex toto corde*), but to such persons as McGlynn and Co. it is a meaningless thing. There is nothing in it; so don't worry about it."

What do the Roman Catholics think of this? Will they not call in question the value of every Papal and priestly blessing they henceforth receive? It would not be in human nature to do otherwise. The blessings for which they pay, as the sacrifice of the mass, can be real or complimentary according to the disposition of the pope or priest who offers them. Henceforth the people will require some guarantee that they receive the genuine article. God pity them! they can have no guarantee but the "courtesy and politeness" of men who are playing fast and loose with holy things. They expect the blessing of God from popes and priests but at best, according to Cardinal Simeoni, they are liable to receive only "courtesy and politeness."

Come out of the unclean thing, O Catholic people, and be not partakers of her deceptions and iniquities.

THE CONVERTED CATHOLIC for the last four months containing the fullest account of Father McGlynn's Case will be sent to any address for 25 cts. This is a rare opportunity to send it to your friends, Catholic or Protestant, who are not subscribers.

**FATHER MCGLYNN'S TRIBUTE
TO MR. BEECHER.**

One of the reasons assigned by Archbishop Corrigan for suspending Father McGlynn was that he appeared on the public platform with Dr. Howard Crosby and Henry Ward Beecher to advocate temperance and enforce the law against liquor dealers. "I feel humiliated," writes Corrigan, whose father kept a "dive," the lowest kind of a rumshop, in Newark, N. J., "I feel humiliated to find a priest of my diocese openly associating with Henry Ward Beecher and Howard Crosby." There was consternation and dismay in the breasts of the cultured Romanists when Father McGlynn published the letter from which the above extract is taken. But Corrigan had previously published parts of Father McGlynn's letters that were calculated to place the good priest in a false light before the public. The tables were turned on the archbishop, and he made haste to leave the city for Bermuda to escape the embarrassed looks of his "society" followers.

Henceforth New York is not big enough for Corrigan and McGlynn to work together. The parishioners of St. Stephen's hope their priest will be restored to them, but that can only be by the removal of Archbishop Corrigan to another city. Rumor has it that on his return from Rome Cardinal Gibbons would become archbishop of New York, and Corrigan would succeed him as archbishop of Baltimore. But all Baltimore would go on a "strike" against the man who had neither the taste nor the tact to see that his denunciation of Dr. Howard Crosby and Mr. Beecher would be a boomerang

that the Roman Church would feel for many a day.

Father McGlynn was not deterred from associating with Mr. Beecher by fear of the "humiliation" of his archbishop, and when the great preacher died last month, the Catholic priest was invited to speak at his memorial service. As he could not attend, being still suspended, he sent the following letter, which was read at the service in Plymouth Church, Brooklyn, Sunday evening March 13:

NEW YORK. March 13, 1887.

REV. AND DEAR MR. HALLIDAY:—

I regret very much that I cannot, in compliance with your courteous request, be present this evening at the meeting in Plymouth Church to honor the memory of the great pastor and to condole for the irreparable loss. I must therefore content myself with saying briefly in a letter what I should have been so glad to say more fully in speech.

It is a sign of the dawning of the better day for which the world has so long yearned that such a meeting should be possible and that you and yours should so earnestly desire the presence of a clergyman of that Church which seems so remote, and, too many would say, so antagonistic to yours. Foremost in the work of hastening the coming of the better day was the great man whose death we mourn and for whose work we give thanks. None other so well as he taught the men of his land and time to exalt the essentials of religion pure and undefiled in which we all agree, and to minimize the differences that seem to separate us. To him was given to see with clearer vision, to reveal with unequalled genius, and with tireless energy to make common among men the

meaning of him whom we all revere as our divine teacher, who taught of old on the mount and by the seashore the core of all religion—the fatherhood of God and the brotherhood of man.

I cheerfully confess that from Mr. Beecher I learned from the first day of my ministry a new tenderness and fullness of meaning in the Our Father; and I am glad to be able here to state that the theology of the old Church agrees with his in this, that the essence of religion is in communion with God through the love of him for his own sake, and in loving all men for God's sake with the best love with which we love ourselves; and that while sacrifice and sacrament, creed and ritual, prayer and sermon and song, may be and are powerful helps and necessary manifestations of this religion, which is love, without it they are but a mockery, a sacrilege and a blasphemy. I thankfully count him among the masters from whom I have learned a fuller meaning of the prayer—"Thy will be done on earth as it is in heaven."

We must all agree with Mr. Beecher that the conditions and duties and strifes of our temporal life are but signs and symbols of spiritual and eternal things, and that in the yearning of the whole world for liberty, equality and fraternity under the reign of justice and love, if we pluck out the religious heart of it the burden is not worth the bearing nor the battle worth the fighting.

Stimulated by his example and encouraged by his success, let us take up the burden of the people's wrongs where his tired shoulders have laid it down, and fight the battle, if need be, even till the night shall come, and we, as the burden falls from our shoulders and the weapons from our hands, shall

have a nearer vision than was given to him of the reign of the Prince of Peace.

Affectionately and fraternally yours,
EDWARD MCGLYNN.

The death of Mr. Beecher has called forth many tributes of sympathy and respect, but the above from Father McGlynn is the only one we have noticed from any priest or prelate of Rome. Yet Mr. Beecher during his eventful life never said a hard word against the Roman Catholic Church, nor, indeed, against any form of belief.

We admired Mr. Beecher's oratory, but not his theology. His prayers were wonderfully beautiful, not eloquent in the sense of that prayer made by a preacher, which was characterized as "the most eloquent ever offered to a Boston audience," but sweet and tender.

When asked to write out the prayer he had offered at a Grand Army celebration that it might be published with the other speeches delivered on the occasion, he replied as follows:

PEEKSKILL, July 11, 1878.

You request me to send you my prayer made on Decoration Day evening. If you will send me the notes of the oriole that whistled from the top of my trees last June, or the iridescent globes that came in by millions on the last waves that rolled in on the beach yesterday, or a segment of the rainbow of last week, or the perfume of the first violet that blossomed last May, I will also send you the prayer that rose to my lips with the occasion and left me forever. I hope it went heavenward and was registered; in which case the only record of it will be found in heaven. Very truly yours,

HENRY WARD BEECHER.

FATHER MCGLYNN'S CASE.

BY A ROMAN CATHOLIC LAYMAN.

II.

But let it be granted that a priest with a good cause goes to Rome, that he succeeds in his case against his bishop, and that he is restored to all his priestly powers, what has he gained? He is simply in a far worse position than he was before his suspension. Rome has spoken, certainly; but Rome is a long way from New York. Few Catholic laymen, and certainly no Protestant, can possibly understand the working of Catholic ecclesiastical government. The power of a Catholic bishop is practically unlimited. His power to act in the most arbitrary manner, to crush, to inflict the keenest pain, to break down the spirit and health of those under his control, may each and all be exercised without even the least public suspicion of injustice.

Again let it be repeated, that we do not attribute any special intentional injustice to the Catholic hierarchy; it is simply that circumstances and human nature have their sway. The whole professional life of the ecclesiastic is spent in ruling others, and in ruling with spiritual authority of the most absolute kind.

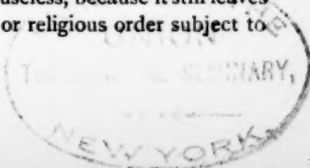
At the present day, and especially in America, when Protestants of all denominations seem to consider the acquaintance of a Catholic bishop to be an honor, and when to be noticed by a priest is thought to be a compliment to the layman, many will think they have personal proof of the injustice of what is above stated. If those good Protestants who are treated with such defer-

ence and such courtesy by Catholic ecclesiastics, only knew how too many of these same ecclesiastics treat each other and the poor, they would soon be undeceived. Wealthy and influential Catholics may practically live what lives they please, and they will be courted and caressed by men who show but little kindness and have but little consideration for those less favored with this world's goods.

The great need of the Catholic Church is more Christianity and less show. But it would require a high degree of sanctity for any bishop to treat a priest who had gained a case against him with ordinary justice.

The unhappy priest would soon find his mistake. Better far for him to have borne the injustice in silence, and submitted quietly to his wrongs. He is now a marked man. Every priest in his diocese is well aware he is under episcopal displeasure, notwithstanding his success. Whatever his own private feelings may be, no priest will dare to show him sympathy or brotherly friendship. The Catholic laity are against him also, and it is hard to say whether his case is made better or worse by Protestant sympathy or Protestant censure.

The Pope is far away, and the bishop is a living and ever-present power. Further, the authorities of the Propaganda, where all these cases are decided, are very careful not to censure bishops; above all, they will rarely interfere with the discipline of a diocese. Thus a decision in the case of a priest or a religious order, which is adverse to the decision of the bishop of the diocese is practically void. It is even worse than useless, because it still leaves the person or religious order subject to



the very individual against whose injustice complaint has been made.

It is the bishop who brings the alms of the faithful to Rome. It depends on the bishop to increase or decrease the supplies. He is the local governor, the diocesan Pope. It has always been the policy, and the wise policy, of the Holy See to uphold all authority derived from itself. The consequences do not need comment. God help the victims. Even in this country there is evidence that the above assertions have not been made without sufficient ground. One of the reporters of the daily press, having interviewed Monsignor Preston, was informed by him that the Church did not "care for individuals, it only cared for obedience." The meaning was very plain. There was a strong feeling that a priest like Father McGlynn, whose ecclesiastical career was well known to have been one of great personal purity and great devotion to the poor, should, on that account, have met with special consideration. That, even if he did commit a political mistake, or fail momentarily in obedience, his past life should have saved him, if not from public condemnation, at least from personal insult.

But Monsignor Preston has blurted out the naked truth. The Church, he said, "did not care for individuals." If this were so, the Catholic Church has ceased to be or it never was of divine origin. There is something inexpressively shocking to the Christian mind, or even to ordinary benevolence in this—Mr. Bergh and the Society for the Protection of Animals care for individual dogs and horses, but Monsignor Preston comes forward boldly and declares that "the Church" does not care for individuals, it cares only for obedi-

ence; obedience to whom? and obedience to what? Christ's Gospel is full of tenderness and care for individual souls; even to scandalize one little one is written down to be a deadly sin. But this Monsignor preaches a new Gospel. New! alas, it is not new, it is as old as the first existence of human love of power and human selfishness.

The Monsignor has left no doubt of his meaning. It is necessary to compel obedience to the commands of the Church even at the cost of the sufferings of the souls of thousands of individuals. It may be predicated of this, as of most general propositions, that it is both true and false. Catholic theology teaches that we may not tell a lie, even if by lying we might save a million of souls from the eternal fires of hell. Yet there are a good many ways of telling the truth.

There are circumstances in which ecclesiastical discipline must be maintained at any cost of individuals; but God will surely judge those who have made such ecclesiastical discipline necessary. The Catholic Church could not give Henry VIII. leave to commit adultery, and it is a favorite way of accounting for the Reformation in England to say that the national apostasy was caused by this refusal—yet as an individual, Henry VIII. could have done nothing. He needed the support of a nation for his change of religion, and he never could have obtained the support of a nation if that nation had not been ready to renounce a faith for which it had little respect. Was it the fault of the faith? By no means. It was the fault, and the grievous fault, of priests and monks and friars and laymen who gave public shame and scandal by their evil lives. If the bishops of the

Catholic Church had firmly suppressed Tetzels sinful traffic in indulgences, Luther could never have revolted and, therefore, could never have accomplished his reformation.

If the bishops of the Catholic Church in England had not oppressed and taxed the poor and fawned upon the rich, if they had not allowed the monastic houses vowed to poverty to accumulate enormous wealth, England would still be Roman Catholic.

The danger to the Catholic Church in America to-day is its enormous wealth, its unbounded influence, and its social success. It is supposed to be the Church of the poor, but one day it will be known how the poor have looked to it in vain. If a saint came to-day and cried like John the Baptist to prepare the way of the Lord by the practice of charity, poverty and evangelical virtue, he would be "silenced" and persecuted to his death.

Catholic ecclesiastics denounce Garibaldi, Cavour and Ferry, but they forget that it was when they had the fullest power in France, Italy and England that those countries ceased to be Catholic. It was Catholics who turned against the Pope.

A time has come when men will have to speak out against evil and oppression whether ecclesiastical or civil, if they would save their souls. No bishop, no priest, is personally infallible. It is a device of the devil to cover sin when men try to cover the evil deeds which they do. There is a time when silence becomes a participation in crime, and when men can only save the Church by denouncing the dangers which threaten its existence or its progress.—*New York Independent*, Feb. 3, 1887.

A Scene at St. Stephen's.

As the congregation of St. Stephen's Church filed into the building last Sunday, Mr. Patrick Harris, who received so much abuse from the congregation the previous Sunday for "going back on Father McGlynn," stood at the Twenty-eighth street entrance, with a number of checks for seats in his hand, calling out in a loud voice: "Tickets, ten cents each for the church; ten cents a ticket." He was soon surrounded by a number of old ladies, who became furiously indignant.

"Oh, look at him now, How much are you getting, Paddy dear, for turning traitor?"

"How dare you make a show of the church in that way," exclaimed a third party, while one questionable friend ejaculated consolingly: "Oh, never mind the poor man, he thinks he is indulging for a dime museum."

In the midst of this Mr. Harris retreated inside and peace was again restored.

No more confessions will be heard in the basement of the church, and two of the confession boxes have been removed to the church up stairs, but the confessional of Dr. McGlynn has not been forgotten, and willing hands took down the old flowers and redecorated it on Saturday night.

The *New York Tribune* of March 21, says, "The attendance at St. Stephen's Church, continues small and there is said to be a lack of harmony between the priests now in charge and a large portion of the congregation."

The church was robbed of chalices and other gold and silver vessels last week to the value of \$6,000, and there seems to be a disposition on the part of Father Colton, the present pastor, to cover up the theft.

Father McGlynn though "Silenced" Still Speaks.

Since his suspension and deposition from St. Stephen's Church, Father McGlynn had not spoken in public until March 17, when he addressed the Irish Societies at their St. Patrick's Day celebration in New York. The daily papers report that he looked in excellent health, his voice was as clear and vigorous as ever, and his manner and speech showed that he was incurably hostile to any dictation from foreign ecclesiastics.

The cheering and enthusiasm when he stepped to the front of the platform in Jones' Wood were tremendous, and the plaudits were long maintained. His theme was "St. Patrick's Life and Work," and in his treatment of it all admired the skill with which he brought out the Apostolic nature of Patrick's teaching as distinguished from the later doctrines of the Church of Rome, without, however, openly condemning the latter.

He called himself a Catholic priest and said he could never be anything else but a priest. As such he would preach holiness of life and independence and liberty. "Man as the child of God, was free from undue dependence upon any sect or body of men that would interpose between God the Father and his children. The enjoyment of those blessings, privileges and rights which as the Father he has given to all mankind should be shared equally by all.

"It might seem, perhaps, a little out of place for me to appear on this platform, that is not so much religious as patriotic, and preach a sermon, but I can never forget that I am a priest and

a teacher of religion and what I say must necessarily be religious."

Such a declaration, in view of the fact that he is suspended—deprived of all rights and privileges as a priest of Rome, places him outside the pale of Roman Catholicism, and stamps him as a man who will henceforth teach religion as he finds it in the source of all true religion—the Bible.

He was followed by Rev. Dr. Curran, who had been for many years his first assistant at St. Stephen's, and who on account of his sympathy with Father McGlynn, was transferred to St. Patrick's Church on Mott Street. Dr. Curran said it was the first public platform he had ever spoken from, and endorsed everything his friend had said. He looked upon Father McGlynn as an apostle, like St. Patrick, preaching the old, old creed. He concluded with the following significant words: "I am proud to be on the same platform with one whom I shall always love and honor, whose every word and act I endorse—my old friend and pastor, Dr. Edward McGlynn."

Now is Archbishop Corrigan's opportunity for suspending Father Curran also, and making suspension by Rome an honorable distinction. A majority of the young and talented priests of the United States think and feel as do Fathers McGlynn and Curran; but though the spirit is willing the flesh is weak, when it is a question of being deprived of their parishes, their sole means of support. If they proclaim their honest convictions or even utter in a whisper their true sentiments, they are cast out, and the world at large will neither help them nor sympathize with them.

The Dignity and Power of the Priesthood.

BY REV. E. S. M'MICHAEL, PASTOR OF
THE THIRD PRESBYTERIAN CHURCH,
SPRINGFIELD, ILL.

This was the theme of a sermon heard by the writer, not very long ago, in the Cathedral in Boston, on Christmas afternoon. As the season recurs that sermon rises vividly to mind, and an outline may be interesting to the readers of *THE CONVERTED CATHOLIC*. This by the aid of copious memoranda can be easily and correctly given.

John B. Smith, was the name of the speaker, as we were informed by one of the all too credulous audience, whether correctly or not we cannot say.

He said he blushed to speak on this theme, and, indeed, it was well he said so, or we wouldn't have known it. But, he asserted, there were persons who not only harbored unworthy thoughts concerning the priests, but even gave utterance to these. To enforce this the following incident was related :

One day as the speaker passed along the street a woman, seeing he was a priest, had courtesied to him till her knee almost touched the pavement ; but a young Irishman seeing this said to another : " Pooh, what's a priest ? he's no more than another man." The overheard remark so impressed " Father Smith " that it ran in his mind as he anointed the sick, and when he awakened the next morning it still stuck to him like an ugly dream. Hence he had given the matter thorough investigation in light of his seminary training, his theologies, the writings of the Fathers, and the Bible.

As a result he would now deliberately lay down the proposition that a priest

was not only " more than another man " but " that he was superior to kings, emperors, angels, archangels, and in the exercise of some of his spiritual powers superior even to the Virgin Mother of God herself ; that, after God, the priest was a god on earth." In proof of this were brought forward a few passages of Scripture, some assertions of the " third Pope from Peter," and the sayings of the Fathers. One of these had asserted that if he should meet a priest and an angel together, he would bow to the priest first, as the greater of the two. Another had told of a priest so holy that even the wild beasts of the forest obeyed him.

The power of the priest was three-fold.

1. To preach the Gospel.
2. To forgive sins.
3. To consecrate the sacrament.

The first was passed by to be the subject of an entire sermon soon.

In proof of the second, John 20, 23 was quoted : " Whosoever sins ye remit, they shall be remitted unto them ; and whosoever sins ye retain, they are retained."

This was held up as the great commission to the priests to forgive sins, and was vigorously applied. Also, in the same line, Matt. xvi. : 19, " I will give unto thee the keys of the kingdom," etc. Then a word picture was drawn, substantially as follows :

A man passing through the wilderness is wounded by robbers. His life blood is rapidly gushing out. He can live but a little time. He cries to the forest, but no reply ; then to a common man passing by, but all he could do was to pray God for pardon ; then pass by kings, emperors, thrones, dominions, powers, angels, archangels, and even

the all-powerful Mother of God herself. But all these can do no more than intercede with God for the perishing sinner drawing near to the gates of death.

But let the *humblest priest on earth* pass by and he can say, "*I absolve thee from thy guilt,*" and it is done.

Never a hint was given that the humblest sinner on earth, like the penitent thief on the cross, might himself look up into the face of the One great High Priest, "who ever liveth to make intercession for us," and himself receive pardon utterly regardless of all the Papal "priests" on earth.

But great as was the priest's pardoning power, still greater seemed that named in the third point—that of consecrating the bread and wine—the sacrament. For in this the priest called down the Lord from heaven.

Great as were Moses and Joshua they could not do so. "But that Being before whom angels and archangels bowed could be called at a word by the priest and held in his hand." Such is a brief outline of a sermon delivered on the supposed birthday of the blessed Saviour, and in the name professedly of him who said, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." "O send out thy light and thy truth."

Roman Catholic Church Work.

Under the above heading the *New York Times* regularly chronicles the doings of the priests in this city every week. In its issue of March 6, 1887, it notes the following events:

"The Rev. Henry Duranquet, of the Society of Jesus, is one of the best

known men in this city. He is one of the six priests who look after the welfare of the unfortunates on the islands. He lives most of the time on Ward's Island. Comparatively few people know the vastness of the Catholic mission on these isolated bits of land. There are at least 9,000 Catholics there attended by these six priests."

Some of these 9,000 Catholics are poor unfortunates, but the greater part are unfortunate criminals whom the tax payers of New York are obliged to support. There is no question of reform or the abandonment of a criminal life in these cases. How can there be when six Jesuit priests are their sole moral guides? The poor unfortunates and the unfortunate criminals have had no other moral training than what they received from the priests, and if that did not benefit them outside the prisons it cannot be expected to benefit them inside. If the priests would let go their hold of these poor people, or could be compelled to do so, and let them learn the good tidings of salvation, the power of God would be made manifest in their reformation. If they could understand that their heavenly Father would hear their cry for help, offered up through their Friend and Mediator, Jesus Christ, many of them would repent and become the children of God. They are now the children of the "Church," and while they continue serving the priests rather than God, their last state will be worse than their first. The Gospel is the power of God unto salvation for these 9,000 Catholics as for all mankind.

There are nearly 2,000 young Catholics in the Catholic Protectory, conducted by the "Christian Brothers," and an equal number in Father Drumgoole's "Mission of the Immaculate

Virgin" in Lafayette Place and Staten Island.

As was noted in the remarkable article in our February issue, which we copied from the *Times*, the "Brothers" of the Protectory received from the city treasury \$197,982; Drumgoole received \$97,000; St. Vincent de Paul's Orphan Asylum \$105,025; and the Foundling Asylum of the Sisters of Charity \$248,986. Total for these four institutions only \$649,003. And this is the annual tribute, or rather it is the minimum, for the power of Rome is increasing and needs more money every year.

Who was Martin Luther?

The Lutheran Visitor tells this story to show how little average people know about the Father of the Reformation. In 1883—the Luther memorial year—the wife of a Lutheran clergyman of Philadelphia called one day upon a lady who was a member of another church. Upon being taken to task in a friendly way for not calling sooner she said that her time had been very much taken up with the celebration of Luther's birthday.

"Why, I did not know," promptly interposed the friend, "that you had a son named Luther."

"Nor have I," responded the visitor. "I mean Martin Luther; the Reformer, you know."

"Oh, indeed! I hadn't heard. Have the Reformers got it at last? Well, I'm glad of it. I think the Republicans have had it their own way long enough!"

Further attempt at explanation could only have been embarrassing, and so the blushing visitor changed the subject.

Ignorance of Martin Luther or the other Reformers is not pardonable when full knowledge of their lives is so easily acquired. The following works will be sent from this office:

Life of Luther. Price 25 cents.

Life of Zwingle. Price 25 cents.

Life of Wycliffa. Price 25 cents.

Mr. Needham in Norristown, Pa.

According to previous announcements, Rev. George C. Needham commenced a series of Evangelistic meetings in connection with various churches in the town yesterday morning, which were continued during the day.

The promise of the opening meetings were more than good. Mr. Needham's sermons pleased and touched all who had the pleasure of hearing him. As a preacher, Mr. Needham is clear, pungent, interesting and practical, and his sermons are full of the very marrow of the Gospel. He is full of wit and humor, and abounds in amusing illustrations which, however, it is noticeable he does not use for the sake of the laugh, but to give point to the truth or to drive it home to the hearts and consciences of his hearers.

The manner in which he held the large audience which fairly packed Music Hall last night from top to bottom gave ample evidence that he is used to the management of great meetings, and knows how to carry his congregation with him.

Mr. Needham was accompanied by an Evangelistic singer, Mr. Bilhorn, a young man formerly under his pastoral care in Chicago, who will assist him during this series of meetings.—*Daily Times*, March 7, 1887.

Typical Catholic Saints.

BY LEO REED.

II.

On the 17th day of July, the Church celebrates the feast of another typical Roman Catholic Saint. The only child of a wealthy nobleman, Alexius, on reaching maturity married a lady of high rank. On his wedding day, Father Weninger tells us, the saint was divinely inspired to mortify and overcome himself and the world in an hitherto unheard of manner. Accordingly when evening came, the husband of a few hours visited his bride in her chamber, bearing costly presents, which he desired her to ever retain as token of his love and esteem; then without a hint to any one of his intention, left the room and the house, stole away to the nearest port and took ship for a distant city. Alexius exchanged clothes with a beggar, whose means of subsistence he also adopted in approved Roman Catholic style, and devoted his spare time to prayer and ascetic practices. He soon succeeded in emaciating himself to such an extent, that when he was accosted by some of the messengers whom his family were sending out far and near in quest of their relative, they failed to recognize him.

After spending some years in this pious way, Alexius, in obedience to an other intimation from heaven, undertook to complete the subjugation of the flesh in a manner still more extraordinary. He returned to his native city and proceeded to his former home. Meeting his father who accompanied by a retinue of servants was just coming from his residence, the saint fell on his knees and asked for an humble

shelter. The nobleman, not recognizing in the ragged beggar before him his own son, granted the request, and a servant assigned to Alexius a corner under a stairway of the princely palace to which he had been the destined heir. Enconced in this habitation which he never left except to go to church and to beg his scanty food, the saint passed seventeen years in severe penance. During this long period he frequently saw his stricken parents and the deserted wife, who resided with them, and witnessed their grief and often heard the lamentations of his mother and his wife over the mysterious disappearance of the son and husband, but nothing could shake his constancy. The Lord manifested his approval of such heroic virtue by many great favors, and at length, when his servant had been sufficiently tried, sent him due notice of his approaching death. Alexius wrote out his history, and with the document rolled up in his hand, peacefully expired kneeling on the floor under his stairway. At the same moment mass was in progress in a neighboring church.

A heavenly voice interrupted the service to proclaim the death of the great saint in the nobleman's palace. The latter happened to be present and in answer to the astonished inquiries replied that none other could be meant than the pious beggar whom he had so long harbored. The multitude hurried to the spot to find the dead body in a kneeling posture, the hand clenching a parchment so tightly that no force could release it until the nobleman on his knees obtained from the saint the privilege of reading the precious document, and so the identity of the pretended beggar came to light.

The Jesuit writer relates minutely the foregoing particulars and seems to gloat over the prolonged misery which the ignorant, cruel and unrelenting fanaticism of his ideal saint inflicted on his innocent family. Nor is Dr. Weninger without a purpose in all this.

We must not forget that Rome in sanctioning such madness always has in view her own interests.

These peculiar biographies are the standard literature of monks and nuns, the teachers of the Catholic youth; they also circulate among pious Catholic families; and just as the vicious enthusiasm of ill-taught boys is fired by the trashy novel, and criminals are formed, so the "Lives of the Saints" are a potent agency in awakening and promoting the spirit of monasticism, in preference to all other duties.

The result is too often the same as it was in the case of Alexius, who ignored the Apostle's injunction, "if any would not work, neither should he eat." And disguise it as we may, the begging of alms without necessity, whether practised by tramps, monks or saints, is dishonesty pure and simple.

The whole life of Alexius was of no earthly benefit to any human being, not excepting himself. On the contrary he contrived to make life a burden to the very persons he was bound by human and divine law to cherish. He entrapped an unsuspecting lady into marriage and then treacherously deserted her, and this mean, detestable criminal act is highly praised and held up for imitation by a church which professes to guard with peculiar care the sanctity of the marriage relation. The Pope has infallibly pronounced Alexius a saint and under penalty of damnation no man durst presume to contradict him.

Biblical Quotations Dedicated to certain Roman Catholics.

BY FRANCIS WALDRON.

The other day I set to work to copy out of the Bible some verses which seemed to me peculiarly appropriate to certain phases of the Romish controversy, when the thought occurred to me to dedicate each one to the person or set of persons to whom they would be most applicable. Then I determined to write them out in order in this form and send them to *THE CONVERTED CATHOLIC*. The verses dedicated to Monsignor Capel describe his public career quite accurately, and those dedicated to "Roman Catholics who earnestly desire to know and obey the truth," might prove very helpful to Dr. McGlynn, if he could be induced to read them and consider their full import.

* *

Respectfully dedicated to Monsignor Capel in his retirement—

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses (*and orphan asylums*) and for a pretence make long prayers: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. Matt. xxiii., 14, 15.

Of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses so do these also resist the truth: men of corrupt minds, reprobate con-

cerning the faith. *But they shall proceed no further: for their folly shall be manifest unto all men*, as theirs also was. II. Timothy iii.: 6 9.

* *

Dedicated to the bishops, priests and Pope of the Church of Rome, who will neither accept for themselves the promises of the Bible which their rules compel them to read daily, nor even allow their followers to accept them, preferring to act the part of the dog in the manger who would neither eat the hay himself nor allow the horses to eat it—

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Matt. xxiii.: 13.

* *

Dedicated to the clergy and laity of the Church of Rome throughout the world, who, while admitting the Bible to be the word of God, contend that it is not the complete revelation of God's will toward man, reject the way of salvation therein laid down, and accept traditions and "commandments of the Church" which are diametrically opposed to its teachings—

Howbeit in vain do they worship me, teaching for doctrines the commandments of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition. . . .

. . . Making the word of God of none effect through your tradition, which ye have delivered: and many suchlike things do ye. Mark vii.: 7, 9, 13.

Ye do err, not knowing the scriptures nor the power of God. Matt. xxii.: 29.

* *

Dedicated to those Romanists who deny that Jesus Christ can and will save

all who come to him, without the intervention of Pope, priest, virgin or saint—I (Jesus Christ) am the way, the truth, and the life: no man cometh unto the Father, but by me. John xiv.: 6.

Come unto me, all ye that labor and are heavy laden and I will give you rest. Matt. xi.: 28.

* *

Dedicated to those Roman Catholics who earnestly desire to know and obey the truth, and on whose hearts the Holy Spirit is working, but who are deterred from coming out into the liberty of the Gospel by their attachment to the Church of their youth, by love for parents or friends, or by the fear of persecution and the loss of temporal goods—

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. Matt.: 37, 38.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xviii.: 4.

* *

Dedicated to those who, having abandoned the errors of Romanism for peace with God through Jesus Christ, are taunted by their Roman Catholic brethren with the question, "Do you know more than the priest and the bishop, and the Pope, and all the learned men of the Church?"—

They (the Pharisees) answered and said unto him (i.e., to the man whose sight Jesus had restored), Thou wast altogether born in sin, and dost thou teach us? And they cast him out (or, as the margin reads, excommunicated him). John ix.: 34.

ROCHESTER UNIVERSITY, ROCHESTER, N. Y. March, 1887.

THE PRIEST IN THE FAMILY.

BY LORD ROBERT MONTAGU.

In "The Priest in the Family," (See THE CONVERTED CATHOLIC for January 1887) we have an authoritative exposition of so much of the dealing of Roman Catholic Priests with the people of England, as they think it safe to reveal. The many sides of it, which the nation would be incensed at learning, are of course, kept more secret than Mr. Moore, the Administrator of the Pro-Cathedral, was able to keep his action.

Cardinal Manning's plea is: Liberty of Conscience. He says: "From the age of reason every one is bound to obey the dictates of conscience in matters of faith and religion. No father or husband can suspend this obligation, or take away the liberty of conscience which God gives to all." Thus, under the plea of Liberty of Conscience Cardinal Manning justifies Mr. Moore's action. The Cardinal forgets his ardent support of the Syllabus, in which Liberty of Conscience and Liberty of Worship, and even Liberty of Speech and Liberty of the Press were condemned. He forgets his letter to the Academia (*London Times*, Dec. 24, 1873), in which he declared that the Bull *Unam Sanctam* and the Syllabus of 1864 unfolded the doctrines of Ultramontaniam or Christianity. He forgets that the Syllabus was re affirmed by Pope Leo XIII., (*London Tablet*, Nov. 14, 1885). He forgets the Allocution of Pope Pius IX. to a Consistory of Cardinals in 1851: "We have taken this principle for basis—that the Catholic religion, with all its rights, ought to be exclusively dominant, in such sort that every other wor-

ship shall be banished and interdicted." When the Cardinal is extending the power of the Pope, or "compassing sea and land to make one proselyte," then he sets up "the law of conscience" as "a higher law" than "any law of affection," than candid truth, than simple honesty. But when conscience compels any one to leave the Roman Church, then liberty of conscience is accursed.

We all know how Inquisitors burned alive thousands of Christians who obeyed the law of conscience. I have heard a Jesuit often exclaim: "I do not want a man with a conscience," whenever that conscience forbade his doing what the Jesuit desired to be done. Why was that? Because such has been their education. The Jesuits are trained to abjure their consciences; trained to yield implicit, unquestioning obedience to another man; not only obedience in outward acts, but "obedience of will," and "obedience of understanding,"—they must desire to do all that the General or Superior commands, and they must think that to be good and wise and right which he directs, however strongly their conscience protests, and however contrary the command seems to the moral law or the Word of God. Outside the Roman Church the cry is "liberty of conscience:" inside the Church, it is: "The duty of implicit obedience, even against conscience, to your Ecclesiastical Superiors."

In this correspondence we receive evidence of the fact that the Romish priest seeks to put himself in the place of a lady's conscience, and commands her to keep her acts secret from the husband that she has vowed to honor, and to regard as an enemy, him whom

she had vowed to obey. After two clandestine interviews (carefully kept secret from the husband and father) between the priest and the lady, at the priest's lodgings—and priests very seldom, especially in a "Presbytery" or place where priests "reside," enjoy the luxury of a sitting room as well as a bed-room—the priest and the lady endeavored to conceal from the lady's husband that she had become a Roman Catholic on October 14, 1886. When the priest was taxed with it, and could no longer conceal it; when the lady could no longer remain a crypto-Romanist, then the priest, on October 21, sends a letter, of which he said: "I had indited this letter before receiving yours, but it had not gone to post. I therefore send it without further comment." He adds: "I did not feel it necessary to communicate with you beforehand, especially as I understood you were strongly opposed to the step."

That clandestine intercourse, that course of secrecy, and perhaps prevarication, that plea of "conscience" in Mr. Moore's letter, are accepted and defended by Cardinal Manning, on the plea of "a higher law," which overrides a wife's duty to her husband, the rights of a father over his child, the sacred ties of family, mutual confidence, and the prompting of affectionate candor, and even common honesty!

Nor do we blame the Cardinal for doing so. The fault is not his, but that of the Romish system. S. Alphonsus Liguori—whose works have been recommended to every priest, as absolutely without the slightest error—thus lays down the law: (Theol. Moral. tom III., lib. v. ci., § 68, Paris 1857.) "Children not only do not sin in becoming monks or nuns without consulting their parents;

but, generally speaking, they would do very wrong in letting their parents know of their intention, on account of the danger to which they would thus expose themselves, of being turned from their purpose. The examples of a great number of Saints confirm this beyond a doubt." That book by the Rev. Faa Di Bruno, *Catholic Belief*, which has been recommended by Cardinal Manning, and is being sold by thousands in England, adduces Nicodemus as a warrant for being a secret Romanist, and adds: "After being received into the Church privately, if weighty reasons in the judgment of your Spiritual Director justify it, such as loss of home, or property, or of employment, and so long as those weighty reasons last, you need not make your Catholicity public, but may attend to your Catholic duties privately." The First Provincial Synod of Westminster even decreed that "conditional baptism must not be administered publicly, but altogether privately."

The lady had vowed to "love, honour and obey" her husband. She was persuaded to become a Roman Catholic, and had to recite the creed of Pius IV. before an altar, in which she professed implicit obedience to the Pope. What if obedience to the Pope should clash with obedience to the husband? "Then," Cardinal Manning will tell her, "you must obey the Pope, obey your ecclesiastical Superior, obey your Spiritual Director; for that is a 'higher law.'"

That "higher law" is that which was defined in 1298, by Pope Boniface VIII. in the *Unam Sanctam*, which decreed, under pain of eternal damnation, that every one, without exception, must yield implicit obedience and be in sub-

jection to the Pope. That has been the fundamental law of the Roman Church since 533 A. D.—or certainly since 606. At the time of the Reformation, implicit obedience to the Pope over all Christians, was *Caput Fidei*, the basis of Popery. The Jesuit Society was founded on the same fundamental law, with this principle also : that the Pope has transferred that supreme and absolute power, which he claims, to the general of the Jesuits, who according to the Bull of Paul V., is to be regarded as the person of Jesus Christ.

Cardinal Manning hints at another plea in justification : Mr. Moore's act was done for the conversion of a heretic to the Roman Catholic faith. I remember the attack which was made on the Bishop of Oxford for "Proselytizing," and for supporting the Protestant missionaries in China, which the Jesuits regarded as their own hunting ground. Yet the Cardinal holds that Mr. Moore may proselytize.

But how is the attempt to convert a "heretic," a plea in justification ? Because the Romanists aver that they are the Church of Christ, and that all outside that Church are devoted to damnation. Because they assert that they, and they alone, have received a commission from our Lord, to "go and teach all nations." It is a pity that they have always been in such a hurry to shut up the book when they have read those few words. If they would but cast their eyes over the whole context, they would see what the Apostles were commissioned to teach : "Teach them to observe all things whatsoever I have commanded you"—teach them, not dogmas, but moral actions and a Christian life.

If that had been the teaching which Mr. Moore gave in that clandestine intercourse which was so carefully concealed, would he have inculcated and practiced concealment ? Why should the lady have concealed it ? There could only have been one of two motives for concealment : either through shame at a wrong act, or else through fear of persecution. Yet no one has alleged that the husband would have persecuted his wife—unless, indeed, Mr. Moore whispered his fears in the ear of his pervert, as the serpent slyly made his evil suggestions in the ear of Eve. In either case, where was conscience ?

The lady probably was ignorant of the many decrees of councils against the gross immoralities of Romish priests, all over the world ; she may not have known how *Aeneas Sylvius*—Pope Pius, I mean—declared the necessity of permitting priests to marry, in order to put a stop to the rapes, adulteries and incests, which were so frequent. The lady was, doubtless, never told that Roman bishops compelled every priest to pay a license to keep concubines ; and that the parishioners everywhere insisted on the the priests keeping concubines, in order that the honor of their wives might not be assailed, and the virtue of their daughters might not be sullied. The lady may have been ignorant of these things, and of the fact that the Venetians expelled all the Jesuits from their republic, on the ground of the evils of the confessionals, wherein the wife was set against her husband, and the children against their parents, and families were divided and broken up. The lady may have been, and probably was ignorant of all that ; but she should not have been ignorant of the duty she had vowed to her

husband, nor have allowed herself to be deluded by the term "liberty of conscience," into denying him that honor and love and obedience which she had vowed to maintain.

Conscience! Let the lady read the teachings of Liguori, on which the Pope has set his seal of approval, and the study of which he has so strongly urged on all Romanists. There she will see that, in the name of conscience, women have to conceal adulteries from their husbands; priests may kill the husbands who discover their crimes; servants may rob their masters; and all men and women may not only speak lies conscientiously, but may also conscientiously swear falsely; and how criminals may conscientiously declare and swear that they are innocent.

Yet I hardly blame Mr. Moore. I hardly blame Cardinal Manning. They are Romanists, and they have accepted the deliberate teachings of their Church. They know it. Let them, then, awake the slumbering, torpid conscience, and ask themselves: should these things be so? Then may the soul be aroused to hear the echoes of that dread command: "Come out of her, my people! and be not partakers of her iniquities." Or, if they will not hear, let at least others take warning; let husbands, fathers, mothers, brothers, and all stalwart men of England arise in time and cry—Away with the system which abjures conscience for utter submission to a man, and teaches a pseudo moral law which enjoins concealment, deception and fraud.

Ten copies of Lord Robert Montagu's "**Reasons** for Leaving the Church of Rome," a tract of 24 pages, will be sent from this office for 10 cents; and his great work, "**Recent Event and a Clue to their Solution**," price \$5.00.

LITERARY NOTICES.

[All works noticed in these pages can be had at this office at publishers' prices.]

Americans in Rome; or, Paul Errington and his struggles. By Ray Asteo.

A story of a gifted man who, though of Puritan and Presbyterian antecedents, became an Episcopalian and afterwards a Romanist. His struggles in the Papal coils are remarkably well depicted. His deliverance came at last with the discovery that the Pope's claim to infallibility rested chiefly on Isidore's forged decretals in the ninth century. Proofs of this have been derived from the library of the Vatican, and the author states in his preface that all historical facts given are from standard authorities. The work is intensely interesting, and we heartily commend it to our readers. We hope other publishers will be encouraged to bring out such excellent works.

(New York: James R. Barnett & Co., 95 Chambers St; Price \$1.00.)

Religious Persecution. An Examination of Cardinal Manning's Letter in the *New York Tribune*, July 3, 1886. By Rev. John Lee, A. M., B. D.

This pamphlet of 84 pages by the author of "Has Protestantism advanced Liberty?" shows the same accuracy and bright scholarship that characterized Dr. Lee's first publication on the Roman Catholic question. We say "accuracy," because every statement is corroborated by name and date of reference. Protestant and Catholics writers are treated with the same uniform courtesy. And yet the condemnation of Rome for persecuting in the name of religion is terrible. We have read this pamphlet and shall read it again. 'The

author is a talented young Irishman, a member of the Rock River Conference of the Methodist Episcopal Church, and pastor of the church of that denomination at Wyand, Illinois. Like his former work this pamphlet is a valuable contribution to the literature in which both Protestants and Catholics are becoming more and more interested. The copy that came to us for review shall be sent with the complements of *THE CONVERTED CATHOLIC* to Father McGlynn. He knows now what Roman persecution is. (Published by Cranston & Stowe, Chicago, Ill. Price, 25 cents).

Revelation and Romanism. Popery at War with Governments, with the Public Schools, etc. By Henry McKinney, Great Bend, Pa.

This work, which has been advertised in the *CONVERTED CATHOLIC* for the last three months, is a valuable contribution to the literature on Romanism, which we are glad to say is gaining in popularity. Five years ago, a book or pamphlet on the subject could not be found issuing from the press. To-day it is otherwise, and we thank God for it. Free discussions will do good. The author proves by abundant quotations from the Bible that the only Church, or "Christ's Church," was put under the supervision of Paul, not Peter; that all the Apostles looked upon Christ as the Head of the Church, while they were simply servants. Peter never claimed to be Pope or Vicar, but an Apostle sent by Christ to proclaim the Gospel. Christ was the Rock; salvation was from him. Romanism is shown to have been, at all times a foe to civil and religious liberty.

A devout and reverent spirit breathes through the pages of this volume. The

author is evidently a Christian of the highest type, who would give even the Pope his due. Copious extracts are given from the pages of *THE CONVERTED CATHOLIC*, and they are well chosen. The price of the volume is 50 cents. It can be had from Henry McKinney, Great Bend, Pa.

"ROMANISM AND POLITICS.

TAMMANY HALL THE STRONGHOLD OF ROME."

This is the title of a pamphlet of 32 pages just issued from *THE CONVERTED CATHOLIC* office. It is written by Rev. Joseph Hartwell, an honored minister of the Methodist Episcopal Church, residing in Binghamton, N. Y. It is the most outspoken publication of the kind that has appeared in New York in many years. Its style is vigorous, clear and full of nervous force and power. We commend this pamphlet to our readers as the best we have ever read on the subject, not excepting the remarkable expose of the Roman Catholic Church in New York City, published in 1880, by the late Dexter A. Hawkins. *TAMMANY HALL, alias JESUIT HALL*, is shown to be the stronghold of Rome; the methods by which Rome has obtained her power in New York are laid bare; the dangers to the United States from the Jesuits who control Tammany are not exaggerated. Indeed the author preserves judicial calmness in presenting his case. Every American would be wiser and better for reading this admirable pamphlet. It is printed in excellent style. The price is 10 cents each copy, or 12 copies for one dollar. It can be had from this office; from the author; or from REV. PHILIP BARTLETT, ASTORIA, N. Y.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

LETTER III.

NEW YORK, March 16, 1887.

SIR :—Last week a prominent official of the Knights of Labor called to see me in reference to the endorsement of the order by the Pope. He asked me if I thought the communication in the *New York Herald*, March 3, containing your report on the subject to the Propaganda was genuine. I told him I saw no reason to doubt it. The *Herald* was a great paper and had shown remarkable enterprise in procuring the report, and it was ordinarily so friendly to the Roman Catholic Church that it could not be expected to publish a communication of so much importance if not genuine.

The Knight of Labor then asked what was my opinion regarding the endorsement of that order by "the Church." In reply I handed him the following article which I wrote last May, when it was generally believed that the Pope would condemn the Knights of Labor. It was in the form of a "soliloquy" by the Pope, and as you may not have seen it, I give it place here as in a sense fulfilled prophecy. The Pope is supposed to be alone in his study brooding over his many cares and talking to himself, as old bachelors often do.

"When the temporal power was abolished under the reign of my predecessor, Pius IX., of happy memory, I thought future Popes would have an easy time of it. Indeed, besides the honor and glory of the thing, that was one of the reasons why I accepted the popedom. But I have more cares and troubles than I anticipated. The dethronement as temporal ruler has not brought me any relief. I fondly hoped I could devote myself exclusively to the salvation of the souls of the people, but vain were my hopes. Temporal affairs of all kinds, from Bismarck's conciliatory policy toward the Vatican and Gladstone's Home Rule Bill for Ireland, down to the labor troubles in America, press upon me. I cannot attend to them all, yet I must not give up attention to the affairs of secular governments. I must let spiritual things alone for the present.

"From my heart I wish the good Lord would take the salvation of souls out of my hands altogether. The people do not thank me for my efforts to save them, and yet I am continually sending commissions and dignities to archbishops and bishops all over the world, and they are ordaining priests for the purpose. Such is the frailty of human nature, however, that many of those priests are not ordained of God, and their work comes to naught. It is a pity that the poor soul that is weary of sin and longs for the peace of God should not be allowed direct access to the throne of grace. I know that many of my bishops and priests are doing the best they can, but the people are not benefited by their efforts. Surely the Lord ought to be allowed to try what he could do when the cry of the repentant sinner reaches him. He might succeed where my priests and I have failed. I wish this could be done, but I am afraid of the Jesuits. I must defer further consideration of this subject.

"My office requires me to give attention to other things. The Cardinal Secretary desires me to look over this mass of correspondence, and especially the American letters. There is one from my new Cardinal of Quebec, Taschereau, asking what shall be done about the Knights of Labor. How can I tell him what to do? I never heard of them until a few weeks ago; yet he presses for an immediate answer, as if I knew everything about them. He must be silly to think that I know everything about all things—*De omnibus rebus et quibusdam aliis*—But I forget; he believes in my infallibility. Poor man! he does not know how little my infallibility avails me in acquiring knowledge. I have to read and study as hard as any other man, even if I am infallible, and I must try to master this labor problem as speedily as possible, for I see before me many other letters from America on the subject. I wish they would not bother me about an organization of which I know nothing. For years the Irish bishops were pestering me with petitions to condemn the Fenians, and when I did finally excommunicate them, the Land League arose, like the phoenix, from the ashes. Then I opposed Parnell, and, strange to say, instead of being squelched he became a greater power than ever. It is a matter of history that every person whom my predecessors have at any time excommunicated has been subsequently triumphantly successful. There was Martin Luther, for instance. What a sad mistake it was to hurl anathemas and curses at him. He gave as much as he received, and more, for the holy Church has suffered from his deadly blows ever since. I need not specify more of the blunders that have been committed. But they should be a warning to me to go slow in this matter of condemning a new and powerful organization like the Knights of Labor. I learn that there are half a million men enrolled in it, and a majority of them are faithful sons of my Church. Oh, if ever my infallibility could give me wisdom it is now. I wonder can it? If I decide against the men I might lose their allegiance altogether, and if I approve an oath-bound society I act inconsistently with the proceedings of my predecessors, who always condemned secret societies—that they could not control. Alas! what shall I do? I will call a council of my Cardinals to advise me. But then what will become of my infallibility? Let it go to the winds! I'm almost desperate. If my infallibility does not give me light I must look elsewhere for it. Light on this subject I must have.

"The only solution of the difficulty is to temporize. I will write to Taschereau and tell him to condemn them in Canada, but not a word for the United States. The Canadian Catholics are not imbued with the spirit of liberty as are the Irish in the States. Let Taschereau condemn them gradually by warning his people not to unite with them, and let the priests in the confessional worm out the secrets of the order from those who have already joined. If my Church can only obtain full knowledge of the inside workings of the system, we shall have no difficulty in turning this powerful organization to good account in the interests of our holy religion. The capitalists and employers of labor whom the order seeks to coerce are nearly all Protestants, and it will be to our advantage if some of their wealth can be transferred to the workingmen. They are nearly all Catholics—Powderly, O'Donnell and other O's and Mac's in abundance, and the more wealth

they acquire the richer will my Church become. Even if some of those Knights should seek to improve their condition, like their Protestant neighbors, and thereby become independent, we shall still retain our hold on the wives and children. We must not condemn the order in the United States—unless Jay Gould and other capitalists should become members of my Church. I wish they would come over to us. I would make Mr. Gould a Count of the Holy Roman Empire, and give him any number of indulgences. But it is useless to speculate on what I would do. I fear he has too much hard sense, as they say in America, to put his conscience—and his millions—in our keeping. I will not condemn the order in the United States, but let Cardinal Taschereau warn his people against it. Later I will hold a council on the subject and issue a decree. I cannot look at any more of those letters to-night. I'm bothered and perplexed. Temporizing is not conducive to permanent repose, and I fear I shall have a bad night of it. If it be true, as Shakespeare says,

“Uneasy lies the head that wears a crown.”

how much more troubled ought my poor head to be that wears a triple crown? An American who called to see me the other day said he was curious to see my tiara or triple crown. I told him he would have to wait until I attended some great ceremony. He had an idea that I wore it all the time. I could not tell him that I never look at it in private, as I am weary of all this glitter and show and masquerade in the name of religion.”

The following is an extract from a pastoral letter of Archbishop Taschereau, of Quebec, against the Knights of Labor, in accordance with the Pope's instructions:

“Serious riots, attended with disastrous conflagrations and great loss of life, have just occurred in a number of cities in the United States, and these misfortunes are the result of strikes, organized by a society whose ramifications extend everywhere, and count as its members laboring men of every kind. Having learned that delegates of the society known as the Knights of Labor have endeavored to recruit members in some parts of this province, we believe it our duty, dear brethren, to place you on your guard against it, and please remark that we do not speak in our own name, but in that of the Holy See, whose advice we have asked.”

Notwithstanding the condemnation of your colleague and the embarrassment of the “Holy Father”—placed as he is between two fires—you are opposed to the condemnation of the Knights of Labor by the Roman Catholic Church, for the following reasons among others:

Because such a condemnation would be powerless to compel the obedience of the Catholic workingmen who would rebel against the Church.

It would be dangerous to the reputation of the Church in our democratic country.

AND FINALLY BECAUSE CONDEMNATION WOULD BE RUINOUS TO THE FINANCIAL SUPPORT OF THE CHURCH AT HOME, AND TO THE RAISING OF PETER'S PENCE.

Ah! the last reason will appeal powerfully to the “Holy Father”; you have touched the right spot when you threaten him with loss of revenue. But we will see what the result will be. Yours Truly,

JAMES A. O'CONNOR.